THE

Western Conference News Letter

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This number was held back in order to contain reports of the Conference; the November number will be mailed November 1, and will contain reviews of the S. S. manuals in the new graded course. Each review will be written by a person who has had experience in teaching the grade treated. This fact should give real value to the reviews.

The twenty-third session of the National Conference of Unitarian and other Christian churches held in Chicago, September 27-30, justified the faith and courage of the Council. The attendance, while small, compared to that of gatherings held in the East, was larger than had been expected or even hoped for, and the national and representative character of the Conference was emphasized and recognized in the distribution of delegates as never before in its history. It was also truly representative of the nature of our fellowship that different opinions, ideals and enthusiasms came to the freest of expression. No great questions were settled, but personal and group horizons were broadened; no new program of commanding power was adopted, but unity of spirit in diversity of opinion and even difference of conviction was advanced somewhat and certain next steps were made to appear; above all we came to know each other better and love each other more. This number of the News Letter will contain such reports as space limitations make possible, all other matter not absolutely essential being excluded from this issue.

CONFERENCE SERMON.

The Conference sermon was preached by Rev. U. G. B. Pierce, of Washington, D. C., from Romans 8, 19: "For the earnest expectation of the creation waiteth for the manifestation of the sons of God." He said in part: "The moving picture machine might dramatize the world life, and so show us what the philosopher meant when he said 'All things are fluid.' We are spectators at a continuous performance, just dropping in for a little while and then stepping out again, inclined to think that what we see is all there is to it. Religion has always protested that there is *more*. We are in an unfinished world and have not been there long enough to quite get our bearings. The business of religion is to help this unfinished world to move towards its goal, or better, to a fuller expression and completer life. The noblest individual lives, that of Jesus, are samples which we like and of which we want more. In Browning's words, 'Man is not yet man.' Today as in past, religion says there are things beyond the actual present. 'Eye has not seen, nor ear heard.'

"The craving for a larger, richer, fuller life is the foundation of all religion and all religions. The sense of sin is born of this craving, and is the first instrument of religion to help man to larger life. 'Sinners' are the ones Christ came to save. These are the only ones who *can* be saved, only ones *worth* saving. The first work of religion is to make a man dissatisfied with his present measure of life and power, no danger that we emphasize this too much. Our revolt went too far. New Testament and Marcus Aurelius are at one as to necessity of this consciousness of sin to open the way to fuller life.

"Religion's second instrument to help man towards his goal is the mystic power of worship. The most effective power in moulding life is in the realm of the ideal. The church has been unjustly criticised. It sets up ideals which cannot be put in practice at short notice, but which at last mould the life. We walk by *faith.*

"The third instrument of religion for helping man to completeness is the sublimation of ethics, interpreting its established precepts in the highest terms of the *growing vision.* To one man 'stealing' means to take a horse or money that is another's, to you it may mean not using quotation marks for another's words you use in a sermon, to me it may mean withholding love from one of God's children. 'To feed the hungry,' a phrase that grows and deepens in meaning. Religion is vital, not mechanical. The church is a body of living men and women, awakened to a sense of sin, quickened by mystic power of worship to walk by faith in the larger life that is to be, ever interpreting duty in higher, finer more spiritual ways, an organism through which the spirit can function. 'Ye know these things. Blessed are ye if ye *do* them.'"

TUESDAY MORNING SESSION.

The session was held on the tenth floor of the Fine Arts Building, the room being so overcrowded that subsequent meetings were held in the theater on the first floor. As the vice-president, Hon. George E. Adams, was delivering his address, it was good to look about the room and see the familiar faces, familiar to one who has attended our conferences both east and west for a few years. We noted Miss Emma C. Low, of Brooklyn, N. Y., and Mrs. Clark, of the St. Paul Church; George H. Ellis, of Boston; Morton Hull, of Chicago, and Horace Davis, of San Francisco; Mr. Ramsay, minister of the church at Louisville, Ky.; Mr. Utter, of the Denver church, and the pastor of the church at Barnstable, Mass., Mr. Doremus. Such things give one a concrete proof that our church is indeed national.

Rev. Paul R. Frothingham read the report of the Council. He touched upon the two-fold need of the church, to evolve a more dignified and effective liturgy and to effect more directly the moral life of the time. He pictured the coming together of the smaller and weak churches, and by joining forces erecting a cathedral, to serve a whole city, as did the cathedrals of old. Reference was made to Rush R. Shippen, Robert Collyer, Brooke Herford and W. W. Fenn, who labored there aforetime. We were reminded of the loss of Carroll D. Wright and Edward E. Hale. Speaking of the Federation of Religious Liberals, it was said that this was the result of the exclusion of the Unitarians from the Federation of Evangelical churches.

Secretary Wilson stated the presupposition of our work. We are not a machine, but an organism. We do not have so much a fixed destination as we have a common direction. Development of the Year Book shows the growth of denominational consciousness. The earlier numbers printed showed the phases of the moon, deaths, book notices, etc., with very little given to the A. U. A. affairs. At the present time the Year Book contains one hundred and fifty pages giving information on all phases of the work. In 1898 the property of the association was six hundred and fifty thousand dollars; in 1909 it had become one million, two hundred and twenty thousand.

An enthusiastic report was given by Miss Emma C. Low, who told of many new branches added to the Alliance, fifty-three per cent gain in number of applications for our literature, money raised to answer all appeals, etc. Seven chapels have been built in the South by the Alliance, one hundred and seventy-one branches have a Cheerful Letter Exchange. With the past year the Woman's League has been formed among the English Unitarian churches. The grand total of all monies raised by the Alliances for the past year amounts to $137,588.

Mr. Saunderson spoke of the Y. P. R. U.; claimed great interest attaches to the "New Americans" born in Unitarian households. An interesting item was the statement that President Taft had been a member of Y. P. R. U. in the church at Cincinnati.

For the League of Social Justice Mr. Peck stated that it grew out of the feeling that the churches are responsible for many wrongs of society. We must be aroused from our complacency.

Great enthusiasm was aroused by Mr. Crooker, who gave the report for the Unitarian Temperance Society. The spread of temperance was shown by statistics and graphic statements, such as the following: Two million employes in our country are under orders not to drink; half our population and two-thirds our territory are under stringent restrictions. Millions of our young people in our public schools are taught to abstain. No liquor was sold at the Seattle Exposition. The Catholic Church is taking advanced ground. Insurance companies and fraternal organizations are barring the use of liquor.

Applause greeted Rabbi Hirsch when he said: "It matters not whether we call ourselves Jewnitarians or Unitarians, our faith is the same in the unity of mankind and the freedom of spiritual belief."

Professor Carruth, of Lawrence, Kan., said that the Layman's League was the youngest child in the Unitarian household. It is the attempt to draw together the men in our churches.

The remarkable and gratifying success of the International Congress of Religious Liberals was spoken of by Dr. S. A. Eliot. The meetings in Berlin next summer have their success assured. The world wide character of our movement has been made evident.

F. A. GILMORE.

The Young People's Meeting presented a picture of the new generation of Unitarians. Rev. Albert R. Vail, of Urbana, Ill., sought the motive power that should inspire them. He found it not in rationalism or social philosophy. With the great mass of men life is first, reason second. We must give them the water of life or lose our hold on the nation. That we shall furnish by entering the vast mystical movement today sweeping through America. Daily mystical communion with God is the secret of motive power in all the greatest characters from Socrates to Emerson.

Mr. Percy Atherton outlined the Methods of the National Young People's Union which put the spiritual force into action for the education of young people throughout the denomination. It has now grown so as to include one hundred and twenty-five societies. Soon it plans to put a field secretary into service, who shall

devote his time to advancing the campaign for religious education among the young people of our churches. Thus shall our young people in their own initiative prepare the new generation for the tasks.

Rev. Henry H. Saunderson, president of the Union, concluded with a statement of this task. We are confronted in America with a new social order. Industrialism has forced it on us whether we will or not. It has created enormous wealth. It has brought to birth new methods of co-operative activity. We must learn how to distribute this wealth to the whole people by co-operative effort. We must educate our young people to the highest ideals that they may reform society that this redistribution may be effected. We must in a word distribute by our co-operative effort our wealth of religious and ethical truth for the salvation of society.

ALBERT R. VAIL.

TUESDAY EVENING.

Tuesday evening was devoted to the discussion of "Religion and Education." Rev. Edward A. Horton, president of the Unitarian Sunday School Society, was chairman. In his introductory remarks, he said that the three R's of religious education are Reason, Reverence and Religion. What our liberal people need most is not knowledge, but more active and earnest efforts to develop the religious life of our children. We must deliberately seek to pre-empt the young people for *liberty*, for *reason in religion*, for *character*, and *for fraternity in all faith.*

"Doctrinal Teaching" was the subject of an address by Prof. Frank C. Doan, of Meadville Theological School. He made a strong plea for the Sunday School as an instrument of religious culture. The Sunday School, he said, is a children's Unitarian church, and not a place for wooden moral teaching without God. The Unitarian faith is not for the mature, the wise and cultured only. It is *the natural religion of the child.* The familiar five points, the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, and the progress of Mankind onward and upward forever—are all included in the unconscious child-view of life. In teaching, we are to take them for granted. If this natural religious faith of children is developed we shall have men and women of normal religious and moral life, and not the insufferable moral prigs, perking themselves on their virtues which are the certain result of giving children that lifeless moral teaching which has too often been the spiritual food offered by our Sunday Schools.

Prof. W. H. Carruth, of the University of Kansas, then spoke on "The Place of Imagination in Religious Education." Love and knowledge, he said, are not enough. Unless we can put ourselves in imagination in the place of children and so become as little children, we cannot teach little children. Mere facts are of little value in Bible instruction. The aim is to produce in each soul an ideal which will then lead life onward, a vision of a more perfect individual life, and of a better human society. All the great beneficial things in the world, social settlements, Hull House, etc., were once dreams; they existed first in imagination and afterward in fact. It is as true now as in old time that where there is no vision the people perish.

"Efficiency and Sufficiency in Education" was the theme of Rev. H. F. Cope, secretary of the Religious Education Association. There are, in his view, three ideals in education—personal superiority, personal efficiency, and social sufficiency. The importance of the third of these is only beginning to be understood, and we now regard education as "the development of lives in their fullness for the sake of the fullness of all lives." We must train the young so that they will be able to endure the ever greater moral strain and meet the increasing moral demands of modern life. We are to develop the ideals, motives and aspirations of the young, and not seek to make of them warehouses of ecclesiastical or biblical knowledge. One can know all about the Bible and be none of it. No, we want information for the sake of transformation, and we are to aim not so much at instruction as the nourishing of ideals and the development of a life of truth, love and service.

Rev. Minot O. Simons, in discussing "Moral Education and the Sunday School," said that instruction is not education. Education is equipment for life, and some men, like Lincoln, are educated—equipped—adequate to the situation, who have had little instruction. In moral instruction, the home is of fundamental importance. Parents must first establish in themselves the virtues they wish their children to have. Those who do not know themselves trustworthy, who do not keep their promise, but deceive their children, cannot teach truthfulness. So with all the other virtues. A clear, sweet and fine home life is the most important agency in the development of the higher life of children, the Sunday School being one more resource, a great help. The speaker urged the importance of teaching the young concerning sex life. He indicated briefly the enormous evils resulting from neglect in this matter, and said that well-to-do homes are as neglectful as any other.

Parents should realize that the choice is not between knowledge and ignorance. An immoral education is going on all the time, ideas are being received from other children, which can only be counteracted by wise and loving counsel in the home.

Good morals can be taught both directly and indirectly. We give moral instruction whenever we

give children the *reason why* we wish them to obey. In using Bible stories we aim always to lead up to a moral impression. One great advantage of the Sunday School is that it can teach religion and morality together. They have much in common, the Sunday School is not under the necessity of trying to separate them. They belong together and can best be taught together.

GEORGE R. DODSON.

WEDNESDAY MORNING.

Conference opened on Wednesday morning with the devotional service conducted by Rev. W. H. Ramsay, of Louisville, Ky. The spirit present gave promise of a fruitful day. The keynote of the service was "The presence of God with Power," and the note was maintained throughout the session. The business of the morning then proceded according to the scheduled program. The first address was given by Rev. H. W. Foote, of Ann Arbor, Mich., on "Church Progress Through the Use of Worship." He gave an able address. He criticised the church for its lack of the devotional spirit, claiming it was the weakness of Unitarianism. The main function of religion is to bring man into close touch with God; primarily it must be its mission to turn man's face Godward. Architecture, music, prayer and preaching to be effective must all aim for this end. There must be a sequence in the order and character of our services if we are to make them a source of power. He advocated keeping the church entirely for the use of worship. The people must be taught to come to church with the right motive—the desire to worship, and that all else is secondary.

The next address emphasized "Progress Through the Use of Preaching." The speaker was Rev. R. W. Boynton, of Buffalo, N. Y. It was a remarkable address, full of pathos and power, and carried conviction. He laid stress on the fact that the great function of the Christian ministry was preaching, it was the main instrument of power. The church that slights it will fail. The basic principle of preaching was persuasion. We have to persuade men to feel ideas and ideals. To do this the preacher must flood himself with the passion of the ideal. He must be the prophet with vision. This requires wide knowledge and deep thinking. The preacher must also be a deep student of human nature, and must know men. The church is not a reform bureau. Its mission was to comfort and cheer, to succor and strengthen, and while its work was reformatory, it must be done by the inward reformation of the individual man; therefore, it must seek to make men whole.

The Rev. L. W. Mason, of Pittsburg, then followed with an able address on pastoral work. The great element in pastoral work is "personality." In this modern age the function of the pastoral office is slighted, but *we* must make it a real source of power. The need today is for a ministry of divine men—men whose own words "have become flesh" in their daily lives. The preacher must know the homes of his people if he is to help them, and as long as men sin, and have burdened consciences, there will be work for the pastoral office.

The closing address was given by Rev. J. N. Pardee, of Bolton, Mass., on the activities in a country town. While the country church had much in common with the city churches, he claimed they had their own particular problems. The country church maintained a higher spiritual average than the city church, and it was a mistake to think that in respect of men and preaching they were in any degree behind. The country minister also takes a deeper interest in local affairs than his city brother. The great need in the country was for adequate leadership and for a better support of the ministry. The country people were often burdened with heavy taxation and in the matter of church finances should receive aid from the larger and wealthier churches. After the addresses came the introduction of new business, followed by debate. The discussions were lively. The main issue seemed to be the social problem, lack of space, however, forbids the giving of any adequate report of the discussions.

HORACE WESTWOOD.

RELIGION AND SOCIOLOGY.

It is a significant sign of the times that certain sociological opinions which ten years ago were branded as revolutionary, if not anarchistic, and often lost the preacher his pulpit and the professor his chair, are today loudly proclaimed, and received with ovations. The National Conference was another illustration of this change in public opinion. Not only were there two distinctive meetings devoted to religion and its bearing upon the social problems, but the majority of the speakers dwelt more or less upon the same theme, and in a straightforwardness of language quite unusual at religious gatherings. The feeling seemed to be quite general that all's not well with the world even if God is in his heaven—and some frankly confessed ignorance as to the precise location of his present headquarters. Indeed, according to Mr. Peck, speaking for the Fellowship for Social Justice, the dominant forces of society are moving in obedience to the instincts of the jungle rather than to any divine ordering. And the applause which greeted his remarks would tend to show that the fellowship is not alone in its conviction.

Why is it, we may ask, that two thousand years of so-called Christian preaching has been unable to Christianize the jungle—a jungle moreover, usually

in the tender care of church deacons? In the opinion of Rabbi Hirsch, who delivered a stirring address at the Tuesday afternoon session, it is because the church has failed to understand the social import of the teachings of the Master. When he said that his kingdom was not of this world he meant that it was not of the social state then prevailing, when the fist of the strongest held sway, and made the weak and downtrodden dependent upon the sweep of that first. His teachings were the exact antithesis to this. He had caught the spirit of the old prophets, who had ever been the defenders of justice, and the champions of the poor and oppressed.

But the gospel of the fist has virtually been the gospel throughout the history of the church, and perhaps never more so than today. Philosophers, business men, labor unions, all interpret the universe as a battlefield in which the strongest alone survive. It is this misunderstood Darwinian theory, augmented by Nietzeche's brutal gospel of the superman, which constitutes the religion of practical life today, with its attendant clamors and contentions.

Shall the church remain silent in this conflict, shed a few tears, and cry patience, patience, like the false prophets of old, who cried peace, peace, when there was no peace? No, a thousand times no! The church must be the prophetic voice for a larger social righteousness, the champion of the submerged millions. And this applies in a peculiar sense to the liberal church. Her pulpit must be independent, her ministers ungagged, that they may cry aloud and spare not against the social injustices which prevail, so that the kingdom, which as yet is not of this world, shall ultimately be of this world!

Mr. Cummings' address at the Wednesday evening meeting touched a similar chord, albeit in a different fashion. The Chicago rabbi spoke after the manner of the prophet, the Boston clergyman after that of the sociologist. And both arrived at the same conclusion. According to Mr. Cummings, however, it would seem that the chief contribution of sociology to the perplexing problems of the day is a complete vindication of the old Presbyterian catechism. That catechism taught us that "the chief end of man is to glorify God and enjoy him forever." And this is precisely the burden of the new sociological gospel, stated in different fashion; which is, that the end of man is to get the best possible adjustment to his environment. This environment is of a three-fold nature, to-wit, physical, social and spiritual. Sociology has further taught us that the highest form of this adjustment is religious. This, too, we perceive, is in strict accordance with the old Presbyterian catechism. And here we arrive at universal religion, with this simple but all-inclusive creed: "There are nothing in the world but families"; social, industrial, political, national, international. And the realization of this creed means the fulfillment of the doctrine of the brotherhood of man.

On this point, 'tis true, the old Presbyterian catechism was a little obscure. Nevertheless, we venture to assert that here sociology, as interpreted by Mr. Cummings, has sounded the keynote of social redemption. For the law of the family, as the speaker pointed out, is not strife, not the survival of the strongest, but love, or the devotion of the strongest to the weakest. And this law is the motive power behind all history, the principle underlying all progress. Any violation of this law, in whatsoever department of life, spells failure, disaster.

That this law is actually at work in the complex life of the modern city and state was emphasized by Dr. Taylor in his address on "Civic expressions of religion." He showed how the city and state, with their courts, charities and philanthropies, have gradually assumed functions which once were the church's peculiar own; that a new and finer civic spirit has been born in the world; and that his spirit, with all that it does and implies, is a distinct achievement for religion, a legitimate child of the church.

This does not mean that the church is superseded by the state or city; but it does mean that the church cannot afford to be less public-spirited than they; that she is not, and cannot be, if true to herself, the servant of a class or a clique, still less of a subscription list.

Mrs. Crane's address was in a similar tone. The church may not be able to take up all the problems which confront modern society, but there is one department of social service to which every church and every minister can and must lend their aid—Philanthropy. They must cease looking out merely for themselves, and become disinterested servants of the community in which they are placed.

But, as already said, "the new sociological gospel," as Mr. Cummings aptly characterized it, was one of the dominant notes of the entire Conference. Mr. Southworth's suggestion that the local church conferences really ought to do a little more than merely give a rising vote of thanks for the entertainment; Prof. Doan's impassioned plea for a more human God and a more human society; Mr. Duncan, with his Montana problem and Butte gospel of publicity of the misdemeanors of the rich instead of monuments to hide their shame and disgrace our streets; Mr. Simond's ringing assertion that "a pure church is impossible in a corrupt state"—all testified that the new social consciousness, which has been born in the world, is gradually pushing its way even into the cold theological precincts of the church.

MANFRED LILLIEFORS.

The Thursday morning session, opened with a devotional service conducted by Rev. A. M. Rihbany, of Toledo, Ohio, was devoted to a consideration of the History and Development of Unitarianism, as to its Motives, Organization and Administration. Rev. W. C. Gannett, of Rochester, N. Y., pointed out its four prominent phases: 1st, the period of protest with the splitting of 125 Congregational parishes in New England. 2d, the period of settling and consolidation. 3d, the period of expansion or church extension, with the organization of the National Conference. 4th, the period of unstrained liberty—with a rewriting of the Constitution of the National Conference—in which "Nothing can be construed as an authoritative test," and the recent efforts to realize an "unsectarian sect," with no authoritative interpreter, and the hope of a complete spiritualization of religion.

The next address was by Rev. Charles E. St. John, of Philadelphia, Pa., who showed the meaning of these various motives as personally applied to new and ever-changing conditions. The calmness of life becoming a passion, with the conviction that life is worth while, and ever more and more worth while. Specific tasks as splendid privileges, being thus committed to us all.

Rev. Samuel A. Eliot, of Boston, Mass., spoke concerning the natural weakness and inefficiency of Unitarian organizations, on account of our predominant choice of freedom, and our dependence not upon mechanism but upon motive power. This means a diffusive type of organization. He urged Federalism for securing coöperative action, in the belief that Fellowship and Independency can be united.

Rev. Franklin C. Southworth, of Meadville, Pa., considered the practical tendencies in our people and their experiments in church extensions. He showed the disastrous results of local conferences assuming less rather than more responsibility for missionary work and showed that centralization which lessens local responsibility makes decadent churches. He wanted no secession, but a strong and local coöperation.

Prof. F. C. Doan, of the Meadville Theological School, spoke of Unitarian Theology and its present application to present needs. He said the modern soul of man requires an expression of God as Human. An Infinite, Sympathetic, Comrade, passionately reigning in Humanity. Not a theory, for logic choppers, or time servers; not for proving, but for seeing and feeling, God Almighty and all human, God of the sweating soul, God at work!

This was followed by a report of the Nominating Committee, the election of officers, and an address by the newly elected President, Horace H. Davis, of Berkeley, Cal. Notice was given by Rev. R. W. Boynton, of Buffalo, N. Y., that a resolution concerning a change in the Constitution would be introduced at the next session of the Conference.

The discussions seemed to bring out the fact that comparatively few Unitarians are as yet quite willing to take their own medicine.

They are at least not all willing to endure uncomplainingly what appears to be its usual if not inevitable result.

We yearn for the assets in organization and power, that follow machines, which, to secure efficiency, crush the freedom and individuality of whoever may stand in the way.

We are not, however, quite willing to pay the price for such efficiency and its results. This puts us in the uncertain, not to say awkward position, of trying to ride two horses at the same time.

FRED V. HAWLEY.

The closing meeting of the Conference was held on Thursday evening in the Music Hall. The fact that Dr. Collier was announced to speak was doubtless partly responsible for the large audience. But in spite of the disappointment of his absence, the audience proved in the end not only large but enthusiastic.

Mr. Hawley opened the program with an address in which he congratulated the Conference on meeting in Chicago and thus helping to break down the entirely imaginary barriers between East and West. He thought it noteworthy that the suggestion had been made that the word Christian be dropped from the name of the Conference, but would be quite willing to accept the change so long as we were more fully permeated by the spirit of Jesus. He deprecated the unreal antagonism between materialist and spiritualist and reminds us that we were banded together not by any final discovery of truth but only by the eager endeavor of a common search for the ever larger truth which is to come as we seek it.

Rev. W. D. Simonds, of Oakland, followed. It is charged that the church is not keeping pace with the growth of society in every other direction and the reasons commonly assigned are not the true reasons. The great discovery of the reign of law has led to the conclusion that the more law the less God. But that is already giving way to the larger truth which it is above all else our mission to declare that the more law the more God. We must bring this home to men as a great positive affirmation in loyalty to all new truth. But we cannot create the ideal church save by helping to create the ideal state. The church can never administer righteousness by absent treatment. Our Puritan ancestors, Channing and Parker, all accomplished what they did because they drew their spiritual power from vital touch with the great questions of their day. He concluded with an eloquent plea that religion be in relation to experience; above all to the two uni-

versal elements in every human creature, love and death.

Mr. Pulsford, of Chicago, followed with a few words of welcome to the visiting delegates, suggesting that this meeting was a first step on the road westward to Denver and then to the Pacific coast.

Dr. Crothers closed the speaking by an address in his happiest vein. His suggestion that a speaker like a Thermos bottle kept his heat when surrounded by a vacuum was taken as an application to his audience with shouts of laughter, as was his suggestion that his own experience of farming with a crowbar and dynamite would not be readily understood by a farmer in Kansas. That at once led him into a more serious vein. Most of the questions we discuss as to what is best are unanswerable if you demand a general answer. What is good and wise under one set of conditions is the reverse when conditions change. The text "He that overcometh shall receive a crown of life" is a text on which one may preach interminably but with an accent which changes continually with the conditions of the struggle. But through all the change of accent the fundamental message remains the same. Our method and accent must be in direct relation to the circumstances with which we have to deal.

W. Hansen Pulsford.

RESOLUTIONS.

I.

The death of Edward Everett Hale attracted world-wide notice and hearty tributes to his memory have been paid to indicate the value of his service to humanity and the great addition that he made to the traditions of American citizenship. He has been described and praised as a famous man of letters; as a preacher of renown; as the friend and helper of the young; as the spiritual guide and counsellor of statesmen; as the leader in the establishment of the Peace Congress at The Hague; as the principal promoter of an International Court of Justice; and as an active agent in all worthy philanthropies. It remains for us to put on record our appreciation of his work within the narrower circle of the National Conference, a work little regarded by the outside world, but to us of priceless value. Therefore,

Resolved, That at its twenty-third biennial meeting the delegates and friends of the National Conference of Unitarian and other Christian churches asesmbled in Chicago, September 28, 1909, put on record an expression of gratitude for his services. With Henry W. Bellows, of New York, he was in 1864 a leader in the meeting and the movement of which the result was the organization of the Conference in New York April, 1865, with John A. Andrew in the chair and William Cullen Bryant a member of the business committee. At that time he became the first secretary of the Conference and after that, for many years, served as a member of the Council, more than once acting as chairman of the Council and always, as if it were his only occupation, working to make our Conference worthy of the principles upon which it is founded and a foremost agent of service to all members of the human race. In memory of his great and unselfish services we pledge ourselves to keep his memory green and to give ourselves with renewed ardor to the service in which he willingly spent his life.

II.

Resolved, That the first duty of this Conference is to record its sense of the profound loss which our fellowship has sustained in the death of Carroll Davidson Wright, for the past six years the beloved and honored president of the National Conference.

The Conference shares the common loss of the Republic. Colonel Wright's serviceable and fruitful life was given to many difficult tasks in the public service, in the cause of education, in the advancement of industrial peace. These tasks he performed with rare impartiality, intellectual candor, and unstinted industry. A straightforward and stalwart Unitarian, he gave to the cause of a liberal and progressive religion, and to all the institutions which embody it, the support of his personal service, his private character and his public reputation. He regarded his election to the presidency successively of the American Unitarian Association and of this National Conference as among the crowning honors of his life, and served these representative bodies with fidelity, unfailing tact, and the persuasive leadership of high example.

Resolved, That this minute be entered on the record of the Conference and respectfully transmitted to Mrs. Wright.

OFFICERS.

President—Horace Davis, San Francisco, Cal.

Vice-Presidents—Hon. George E. Adams, Chicago; Hon. Thos. J. Morris, Baltimore, Md.; Hon. George C. Perkins, San Francisco, Cal.; Hon. Francis C. Lowell, Boston, Mass.; Hon. Alfred F. White, New York, N. Y.

General Secretary—Rev. Walter F. Greenman, Milwaukee, Wis.

Treasurer—Mr. Richard C. Humphreys, Boston.

Council—Henry W. Sprague, Esq., Buffalo, N. Y.; Rev. W. W. Fenn, D. D., Cambridge, Mass.; Mrs. E. A. Delano, Chicago; L. S. Thorne, Esq., Dallas, Texas; Rev. John C. Perkins, Portland, Me.; Mrs. John P. Forbes, New York, N. Y.; Rev. Paul R. Frothingham, Boston, Mass.; Rev. U. G. B. Pierce, Washington, D. C.; James W. Loud, Esq., Montreal, Canada; Rev. W. W. Peck, Winchendon, Mass.

DIRECTORY

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers.

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. Howard Mac Queary.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

Bloomington, Ill.—Unitarian Church, East and Jefferson Sts Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 East Chestnut St.

Brooklyn, Mich.—People's Church. Hour of service, 7:30 P. M.

Buda, Ill.—Union Christian Society, Hour of service, 10:45 A. M.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, Hotel Del Prado.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St. near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

Chicago, Ill.—Central Unitarian Society, Music Hall, Fine Arts Building. Lecture at 11 A. M. Dr. Nathaniel I. Rubinkam, 4355 Oakenwald Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati. Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 1916 East Eighty-second St.

Colorado Springs, Colo.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

Denver, Colo.—First Unitarian Society, Broadway and 19th Ave. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Gertrude von Petzold.

Detroit, Mich.—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Reed Stuart, 76 Stimson Place.

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 4 P. M.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service, 7 P. M.

Grand Rapids, Mich.—All Souls Liberal Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard.

Grand Rapids, Mich.—Holland Unitarian Church. Hour of service, 10:30 A. M. Rev. B. A. Van Sluyters, R. F. D. 9.

Greeley, Colo.—Unity Church, Ninth St. and Ninth Ave. Hour of Service, 10:45. Rev. Milton R. Kerr.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Harrietta, Mich.—People's Church. Hour of service, 10 A. M. Rev. B. A. Hills, Traverse City.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. Alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. C. P. Wellman.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev Frank C. S. Wicks, 17 Michigan St.

Iowa City, Iowa.—First Unitarian Society. Hours of service, 10 A. M. and 7 P. M. Rev. Robert S. Loring.

Jackson, Mich.—First Unitarian Society. Hour of service, 10:30 A. M.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. McCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Vernon M. Cady, 3327 Baltimore Ave.

Kenosha, Wis.—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 519 Fourth St., W.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1201 Vermont St.

Lincoln, Neb.—All Souls Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1928 Prospect Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

Minneapolis, Minn.—First Unitarian Society, Eighth St, and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of Service, 10:45 A. M.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 N. Seventeenth St.

Onsted, Mich.—People's Church. Hour of service, 11 A. M.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 7:30 P. M. Rev. J. Lewis Marsh, Colorado Springs.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott.

Salem, Ohio.—Unity Church, Pioneer Building, Garfield Ave. and East Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

St. Louis, Mo.—Church of the Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 North Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hours of service, 11 A. M. and 8 P. M. Rev. John D. Reid, 656 Portland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P. M., alternate Sundays.

Sioux City, Iowa—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

Toledo, Ohio—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Urbana-Champaign, Ill.—Unitarian Church. Hour of service, 11 A. M. Rev. Albert R. Vail, 1109 West California Ave., Urbana.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman, Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg. Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 582 Sargent Ave.

Youngstown, Ohio—Cor. Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. W. L. Beers, 1406 Elm St.

"Let us all join hands and help for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Lucia C. Noyes, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill. Mrs. John Boyd Davis, 530 Majestic Building, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, cooperation and fellowship.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women

Mrs. Ernest C. Smith, President, 517 Bell Ave., La Grange, Ill.

Miss Ethel Mason, Secretary, 1477 Washington Blvd., Chicago.

Miss Marian Lewis, Chairman of Post Office Mission, 37 Ashland Blvd., Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Miss Fanny Field, 302 Oak St., Cincinnati, O.

Cincinnati—Cincinnati Branch First Congregational Church. President, Mrs. John V. Lewis, 302 Oak St., Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month, at 2 P. M.

Cincinnati—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St., Secretary; Mrs. H. B. Herrick, 10510 Euclid Ave. Meetings three last Fridays in month at 10 A. M.

Marietta.—Marietta Branch, First Uniarian Church. President, Mrs. Lucetta A. Palmer, 513 Putnam St.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Edna Richards, 283 Goshen Avenue. Meeting alternate Saturdays at 2 P. M.

Toledo—Toledo Branch Woman's Alliance. President, Mrs. E. D. Sheble, 2206 Madison Ave. Secretary, Mrs. Charles E. Chittenden, 2452 Glenwood Ave. Meetings Tuesday and Friday at 2 P. M.

Youngstown.—Woman's Alliance, First Unitarian Church. President, Mrs. Elizabeth E. B. Beers, 1406 Elm St.; Secretary, Miss Rosanna Jackson, 376 Grace St. Meetings on second and fourth Thursdays at 2 o'clock.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave., Detroit.

Ann Arbor.—Ladies Union, First Unitarian Church. President, Mrs. W. H. Pettee; Secretary, Mrs. Augustus Jewell, 525 Elm St. Meetings every Wednesday at 2:30 P. M.

Ann Arbor.—Fortnightly Club. President, Miss Ione Hunter, 801 Catherine St.; Secretary, Mrs. C. Selleck, 308 Fourth Ave. Meetings alternate Fridays, 2 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M

Detroit.—The Women's Alliance. President Mrs. Carl L. Brumme, 299 E. Fort St.; Secretary, Mrs. P. J. Wilson, 217 Vinewood Ave. Meetings, third Friday of every month at 3 P. M.

Jackson.—The Women's Alliance. President, Mrs. R. A. Hobart, 115 S. Jackson St.; Secretary, Mrs. E. L. Fuller. Meetings alternate Wednesday afternoons.

Mount Pleasant.—Ladies' Union. First Congregational. President, Mrs. Carrie Van Ommeren; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2. P. M.

Onsted.—Women's Alliance, People's Unitarian Church. President, Mrs. Eva Howard, Brooklyn, Mich.; Secretary, Mrs. Essie Feller. Meetings last Friday of each month at 2:30 P. M.

Sherwood—Women's Alliance, Unitarian Church. President Mrs. Celia Hurley; Secretary, Mrs. Rachel Hass. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. H. B. Heywood, 1506 North New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 East Michigan St. Meetings first Monday of each month at 10:30 A. M.; second Mondays at 2 P. M.

ILLINOIS.

Director, Mrs. W. J. Jarvis, Hinsdale.

Alton.—Ladies' Aid Society. President Mrs. H. J. Bowman, 12th and Lankdon Sts.; Secretary, Mrs. G. A. McMillen. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. H. B. Sparks, Prospect St.; Secretary, Miss L. Barnard, Bloomfield St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President. Mrs. E. C. Dudley, 85 Astor St.; Secretary, Mrs. A. N. Vallins, 3135 Groveland Ave. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President. Mrs. George E. Adams, 530 Belden Ave.; Secretary, Mrs. Grant Beebe, 4138 Perry St. Meetings every Tuesday at 11 A. M.

Chicago—Branch of Third Unitarian Church. President. Mrs. Walter Ferrier, 1336 Washington Blvd.; Secretary, Miss Emma Finch, 953 Park Ave. Meetings every Tuesday at 10 A. M.

Chicago.—Women's Alliance, First Swedish Unitarian Society. President, Mrs. Ingeborg Flodin, 9 Francis Place; Secretary, Mrs. August Dellgren, 1529 Wellington St. Meetings alternate Wednesdays at 2 P. M.

Evanston—Branch Alliance of the Church of All Souls. President, Mrs. C. K. Pittman, 1232 Asbury Ave.; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. Mary Orr; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. Mary S. Beebe; Secretary, Mrs. Robert C. Bryant. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Belle Dimick, 14th and Broadway Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. S. R. Child, 914 Kenwood Parkway, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian church. President, Mrs. H. P. Bjorge, 631 E. 5th St.; Secretary, Mrs. W. B. Brinkman, 181 Park Terrace St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. W. M. Backus, 803 Mary Place; Secretary, Mrs. Albert A. Pollard, 2012 Columbus Ave. Meetings first and third Wednesday of each month at 10:30 A. M.

St. Paul—Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Mrs. Walter L. Chapin, 631 Ashland Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Miss Ethel Potter, Lake Beulah, Wis.

Kenosha.—Kenosha Branch of the Women's Alliance. Vice-President, Mrs. Beatrice Long Silberschmidt; Secretary, Mrs. Lynn Hannahs. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. L. E. Teidler, 21 S. Brown St. Meetings twice a month on Wednesday at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 512 Linwood Ave.; Secretary Mrs. E. E. Richardson, 453 Wyoming Place. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Miss Faith J. West, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. F. A. Crouch, Walsh Flats; Secretary, Miss Ellen M. Gould, 316 East Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. D. F. Coyle; Secretary, Mrs. C. J. White. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of First Unitarian Church. President, Mrs. Henry Negus, Summit St.; Secretary, Mrs. Sarah P. Hoffman, 530 South Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. A. J. Dimond, 718 High St. Secretary, Miss Carrie Hodge, 1108 High St. Meetings Monday afternoons at 3:30 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. Fred Smith, 219 W. Armour Blvd.; Secretary, Miss Marie L. Goodman, 4000 Warwick Blvd. Meetings first and third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Louis—Eliot Society. President Mrs. J. W. Day, 320 N. Newstead Ave.; Secretary, Mrs. Virginia Block Bartlett, 4168 McPherson Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. W. R. Vickroy, 2901 Rauschenbach Ave.; Secretary, Mrs. C. P. Damon, 3522 Washington St. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Miss Sarah A. Brown, 1215 Oread Ave.; Secretary, Mrs. Corydon E. Lindley, 1313 Louisiana St. Meetings every Friday at 3 P. M.

Topeka—Woman's Branch Alliance of Unity Church. President, Mrs. H. T. Cook, 1017 Tyler St.; Secretary, Mrs. Thomas F. Doran, 125 Western Ave. Meetings every Thursday at 2:30 P. M.

NEBRASKA.

Director, Mrs. Adelia A. Whitney, 4354 Charles St., Omaha, Neb.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. Florence E. Hyde; Secretary, Mrs. Clara L. Hall. Meetings first and third Wednesdays of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. E. B. Whitney, 4354 Charles St. Secretary, Mrs. H. D. Reed, Dundee. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle. People's Unitarian Church. President Mrs. Geo. A. Parkins; Secretary, Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St. Denver.

Colorado Springs—Woman's Alliance, All Souls Church. President, Mrs. Lulu Bell Linton, 1220 N. Tejon St.; Secretary, Miss Sarah J. Warren, 20 W. Caramillo St. Meetings second and fourth Tuesday of each month at 3 P. M.

Denver.—Unity Church Alliance. President, Mrs. S. E. Hoskins, 43 Irvington Place; Secretary, Mrs. David Utter, 329 Broadway. Meetings first, third and fifth Thursdays.

Fort Collins—Unity Circle, Unity Church. President, Mrs. T. A. Gage, Secretary; Mrs. Ida M. Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. W. F. Bonney, 1016 Elizabeth St.; Secretary, Mrs. W. E. Scott, 1911 W. Main St. Meetings second Wednesday of each month at 2:30 P. M.